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re-appearance of that disease ; and although the number of patients in the hospital be small, it has been judged advisable to continue the establishment, in order that the few who may be infected should instantly be removed thither, to prevent infection. The disease has within a very recent period become more prevalent in the neighbourhood of the

capital at Pulicat, and in the Jagheer ; we have therefore authorized, in compliance with the recommendation of the Medical Board, an additional number of native Vaccinators, and permitted the Sub-assistant surgeon at Pulicat, to draw the allowances of a local Superintendent of Vaccination.

ABSTRACT FROM THE RETURNS OF PATIENTS SUCCESSFULLY VACCINATED AT THE PRESIDENCY, AND DIFFERENT OUT-STATIONS, DURING THE YEARS 1810 AND 1811.

	Cast and Sex of Patients duly Vaccinated.						TOTAL VACCINATED.		GRAND TOTAL.
	CHRISTIANS.		HINDOOS.		MUSSELMEN.				
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
In 1810,.....	7,746	6,106	69,146	52,988	9,588	5,491	86,380	64,685	151065
In 1811,.....	8,552	6,738	71,970	50,991	9,696	6,464	90,218	64,393	154611

Fort St. George, Medical Board Office, }  
15th February, 1812.

(Signed)

WM. HORSMAN,  
Supt. Gen. Vac. Inoc.

(True Copy)

(Signed)

WM. HORSMAN,  
Sec. Med. Bd.

(A true Copy)

(Signed)

FRED. GAHAGAN,  
Sec. to Government.

*To the Proprietors of the Belfast Magazine.*

GENTLEMEN,  
EVERY period of twenty or thirty years appears to be strongly marked with particular characteristic features. Each generation seems to be actuated by one leading or dominant passion, which, after having taken its turn, gives place to another, not probably more indicative of improved intellect, than that which preceded it. The term *rage* is not improperly applied to many of those enthusiastic prepossessions,

which mark particular periods ; for too often are men hurried on to action by the mere current of popular opinion, which is often at variance with the dictates of sound reason. Besides, there are always individuals found, who feed on popular prejudice ; and who make it their business to avail themselves of every revolution of the wheel of fashion. By the activity of those interested persons, men's passions are still more inflamed ; and that which was at first simple approbation, quickly amounts to active co-operation.

In an age such as the present, when the members of society are in perpetual danger of being gulled by a parcel of rooks and harpies, who, under the guise of attempting some momentous undertaking, or of doing some great service to the public, generally contrive to procure a pretty comfortable subsistence to themselves, it behoves us to be on our guard, and really to have a sharp look-out, that we may avoid the arts and stratagems of impostors.

It may be proper, however, to make a distinction between those who designedly impose upon the public, and those who unknowingly, and from undue fervour of mind, traffic in projects that are visionary and impracticable.

Of the former class, is that order of men, who go round from house to house taking subscriptions for proposed publications. Several instances of this imposition have fallen within my own experience. To such fellows I generally say, "Sir, I am altogether unacquainted with you; I cannot subscribe to a book, with respect to the merits of which I am wholly uninformed. When the book is published, I will buy it, if I find it to be a valuable performance. Besides, I have heard of money having been received as subscriptions to a work, which the author never thought proper to publish. All I can do for you, therefore, is to promise to buy your book, if I shall judge it worthy of a place in my collection."

Not unfrequently, imposition has been detected on the part of persons who solicited subscriptions for building places of worship, school-houses, and for charitable purposes. Care, therefore, ought to be taken, in distinguishing between the claims of different applicants; for it must greatly distress every man of feeling

to reflect that he has given away to knaves that which should have been given to relieve the sick and starving poor.

Empirics belong to this class; and there is no set of men who ought to be hunted down with greater activity by all those who wish well to society; for they prey not only on the property, but even on the health of its members.

But that to which I particularly alluded, when I mentioned that particular pursuits had become the rage of particular periods, was the subject of *missions*. This is very much the rage of the present day. I say *rage*; for in truth, notwithstanding the high respect which I feel for many who have embarked in missionary projects, I cannot think that the business of missions has been concluded upon in obedience to the calm dictates of sober reason, so much as an extravagant, enthusiastic passion.

I do not pretend to discuss the subject fully at present; for I have not at hand the several authorities which I would require for such an undertaking. All I shall now mention will be comprized in two or three remarks on some of the leading points.

Admitting that the members of the Missionary Societies are perfectly well intentioned, and that they may be expected to do their utmost in behalf of the cause which they have espoused, it may still remain a question with men of discernment, whether it may not be better to apply the sums which they might think of giving to missionaries, to charitable purposes at home? And this on two accounts; first, because by laying them out at home, they might have it in their power to do good beyond the possibility of failure; whereas the sums given to missionaries go forth on an adven-

ture, and may perhaps do no good at all. Certainly they will not serve an *equally* good purpose, when sent out on what may not improperly be termed a voyage of discovery. Second, because the very object of missions is in fact an important and necessary object in our own country. We send out preachers to teach Christianity to the natives of Hindostan, and of southern Africa; but we forget how many thousands of our own countrymen yet require to be instructed in its very first principles. I might say, that perhaps one million of Irish are deplorably ignorant of the leading doctrine and precepts of the Christian religion. Surely then, it is a clear case, that we should first undertake to Christianize our own people, and after that, exert our pious labours on behalf of the superstitious Heathen. The maxim "*charity begins at home,*" applies here with irresistible force.

But that which enhances its propriety in this case, is, that to all appearance, *the time is not yet come*, when Christianity may be preached with effect to the Africans and Hindoos. That system of religion is not adapted to people in a very rude and uncivilized state. The Augustan age, in which it was first exhibited to the world, was a lettered age. Men in general possessed a cultivation of mind at that period, greater than ever had been known before. Such was the proper time for the introduction of a system adapted to society when adorned with a general spirit of intellectual improvement. Now, as far as I can see, the ignorance and prejudice of the eastern nations are too inveterate for the informed reception of Christianity. Besides, government, in those parts, must assume a more benignant aspect, and a character more favourable to the improvement

of the subject in morals; before any radical change for the better can possibly be expected. From hence it is, that the Missionaries make little or no progress in making proselytes. Every thing is against them. Even the cases of conversion of which they can boast, are not very creditable to the cause, nor do they promise any thing bordering on a fruitful harvest to their labours.

Under such unfavourable auspices, is it wise, is it *Christian*, to spend our means in fruitless attempts abroad, when there is such a crying necessity for the labours of reformation at home?

If enthusiasts will persevere in their attempts against foreign superstition, let them at least alter their plan. Let them not send out weak, ignorant, and fanatical preachers: men who themselves require to be cured of their prejudices: men who teach not according to the same rule that Jesus taught, who insisted especially, and above all things, on the perceptive part of religion: men, dreamers of dreams, believers in irresistible impulses, and supernatural conversions. Let them send out *sensible and learned school masters*, who may open schools, and who may train the children to knowledge and virtue. Unless knowledge shall prevail, all the conversions which missionaries may make, will never tend to improve society, nor to make men wiser and better.

The following extracts from Tennant's *Indian Recreations* are very much to the purpose on this subject.

"Excepting a few of the Pariah tribe, who are sometimes seen listening to the discourses of the Missionaries, with much greater appearance of wonder, than of intelligence, the apostles of the East cannot boast of having gained to their society even those unfortunate Hin-

does, who have been debarred all communication with the rest of mankind.

"These consequences are the unavoidable result of the labour of conversion, as it has been hitherto carried on in India; and by every person acquainted with the situation of the Hindoos in India, they must have been foreseen. Neither the zeal of the Missionaries, nor that of their employers, has been directed by knowledge.

"When the Spaniards are said to have converted thousands of the native Americans in a day; and their clergy to have administered the ceremony of baptism to such multitudes, that they were no longer able to lift up their hands, their enthusiasm imposed upon themselves, and led them to impose upon the world. These new converts to Christianity could, in no sense, merit the honourable appellation. In order to their being Christians, it was first requisite to make them reasonable creatures, a title to which savages, with hardly a single intellectual idea, have surely but little claim.

"The first fruits of the American vineyard were, therefore, useless, by being premature. The acquiescence of the simple convert, in doctrines to him incomprehensible, could be attended with no alteration, either of belief or of conduct; no additional light was conveyed to his understanding, nor any new motive supplied to influence him in the practice of duty. His name and appellation were alone changed; and if there be any virtue in charms, or names, he was a complete believer from his childhood.

"Were, therefore, the whole body of the multitude of Hindostan, from caprice, or views of interest, at once to abandon their system in the present state of their intellectual

improvements, the circumstance might be a triumph to the missionaries: but it could, by no means, be construed into a victory to truth; nor would the numbers of real Christians be augmented by this apostacy. In their present ignorance, not of religion, but of every moral precept, to lay before them the sublime doctrine of Christianity, is to violate its prohibitions, by 'casting pearls before swine.'

"That mental degradation, and universal ignorance, which I have already noticed, as characterizing the lower ranks of the Hindoos, must be previously removed, before they can either comprehend or profit by any religious doctrine whatever. In Europe, where the circumstances of this people are not attended to, or perhaps not generally known, much regret is expressed at this uniform want of success in the work of conversion. You are surprised that miracles are not wrought in an age in which you profess to believe they have ceased."

The enormous expense attending missions, is another objection. Too much money is adventured, where the prospect of success is so very small. The East India Company, should encourage teachers born in Bengal, to attempt the improvement of the Hindoos. This would tend to obviate a very formidable objection.

A very heavy deduction is made from the sums collected in this country, and applied to defray the expenses of the itinerant preachers, who go from place to place, to raise contributions. In some instances, the money raised has not been more than sufficient to cover the travelling expenses. I, for one, do not like to give money to support a travelling preacher, of whom I know nothing, and who may perchance be an im-

postor. However, such money cannot be very usefully applied in this way.

We have been solicited on behalf of the Jews, and of the people of Canada. I am afraid there is a good deal of *jobbing* in these matters. At any rate, they are badly conducted. You want to convert the Jews to Christianity, and to deliver them from their ancient delusions. Put them first on a level with yourselves in all civil privileges; deliver them from the bondage of civil oppression; redeem them from their degraded state, as members of civil society, and then you may, with a good grace, offer them the hand of Christian fellowship. Make the Jews a respectable body, in regard of citizenship, learning, and morals, and then attempt their conversion, but not until then.

Translating the Scriptures into the several languages is an useful task; but it is evident, that a people must have made some progress in letters and civilization, before they can make a proper use of the sacred books.

A.Z.

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*For the Belfast Monthly Magazine.*

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ACCOUNT OF THE BRITISH SYSTEM OF EDUCATION FOR THE LEAST OPULENT, LEAST INSTRUCTED, AND MOST NUMEROUS CLASS, FROM THE COMMENCEMENT.

(*From the Philanthropist, Jan. 1814.*)

OUR object at present is chiefly confined to the duty of rendering to the public an account of the facts by which the state of this important concern has undergone alteration since the last statement which we were called upon to present. The facts, however, to which we more particularly allude, are

those which regard the system of management; the plan devised for conducting the business, for relieving it from those accidents to which it has hitherto stood exposed, for placing it on a distinct and public basis, and giving to it that sort of security which the steadiness of public management, as much as possible exempt from the untoward accidents of individual behaviour, can alone bestow. The multiplication of schools, the progress of the public mind, the state of the funds, and other matters, shall be reserved until the publication of the Annual Report.

It is known already to our readers, that a plan adapted to the accomplishment of the above-mentioned purposes, has been for some time in agitation. It was distinctly felt, independently of the circumstances what accidentally created the chief difficulties under which the Institution laboured, that such an alteration was highly necessary; and that which was maintained by the money of the public, should clearly stand upon a public foundation, and as clearly remain under public inspection and controul.

Not only the narrow supplies of the Institution, and the magnitude of the work to be performed, rendered the most frugal application of every farthing of the money an imperious and indispensable duty, but it was fully perceived and understood, that one expedient, and one only, was of a nature to accomplish the purpose. Complication; obscurity; the want of a due separation of what ought to be separated; the mixing together of different funds destined to different services, so that the connexion between the supplies provided and services performed, cannot be easily and immediately traced, nor a judgment formed, whether the work accomplished is